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ego-sense we cannot perceive or act in the spirit of this truth, but act for the satisfaction of the ego and in the spirit of the ego, otherwise than for sacrifice. Egoism is the knot of the bondage. By acting Godwards, without any thought of ego, we loosen this knot and finally arrive at freedom.

At first, however, the Gita takes up the Vedic statement of the idea of sacrifice and phrases the law of sacrifice in its current terms. This it does with a definite object. We have seen that the quarrel between renunciation and works has two forms, the opposition of Sankhya and Yoga which is already in principle reconciled and the opposition of Vedism and Vedantism which the Teacher has yet to reconcile. The first is a larger statement of the opposition in which the idea of works is general and wide. The Sankhya starts from the notion of the divine status as that of the immutable and inactive Purusha which each soul is in reality and makes an opposition between inactivity of Purusha and activity of Prakriti; so its logical culmination is cessation of all works. Yoga starts from the notion of the Divine as Ishwara, lord of the operations of Prakriti and therefore superior to them, and its logical culmination is not cessation of works but the soul's superiority to them and freedom even though doing all works. In the opposition of Vedism and Vedantism works, *karma*, are restricted to Vedic works and sometimes even to Vedic sacrifice and ritualised works, all else being excluded as not useful to salvation. Vedism

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of the Mimansakas insisted on them as the means, Vedantism taking its stand on the Upanishads looked on them as only a preliminary belonging to the state of ignorance and in the end to be over-passed and rejected, an obstacle to the seeker of liberation. Vedism worshipped the Devas, the gods, with sacrifice and held them to be the powers who assist our salvation. Vedantism was inclined to regard them as powers of the mental and material world opposed to our salvation (men, says the Upanishad, are the cattle of the gods, who do not desire him to know and be free); it saw the Divine as the immutable Brahman who has to be attained not by works of sacrifice and worship but by knowledge. Works only lead to material results and to an inferior Paradise; therefore they have to be renounced.

The Gita resolves this opposition by insisting that the Devas are only forms of the one Deva, the Ishwara, the Lord of all Yoga and worship and sacrifice and austerity, and if it is true that sacrifice offered to the Devas leads only to material results and to Paradise, it is also true that sacrifice offered to the Ishwara leads beyond them to the great liberation. For the Lord and the immutable Brahman are not two different beings, but one and the same Being, and whoever strives towards either, is striving towards that one divine Existence. All works in their totality find their culmination and completeness in the knowledge of the Divine, *sarvam karmâ-*

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kḥilam pārtha jñâne parisamâpyate. They are not an obstacle, but the way to the supreme knowledge. Thus this opposition too is reconciled with the help of a large elucidation of the meaning of sacrifice. In fact its conflict is only a restricted form of the larger opposition between Yoga and Sankhya. Vedism is a specialised and narrow form of Yoga; the principle of the Vedantists is identical with that of the Sankhyas, for to both the movement of salvation is the recoil of the intelligence, the *buddhi*, from the differentiating powers of Nature, from ego, mind, senses, from the subjective and the objective, and its return to the undifferentiated and the immutable. It is with this object of reconciliation in his mind that the Teacher first approaches his statement of the doctrine of sacrifice; but throughout, even from the very beginning, he keeps his eye not on the restricted Vedic sense of sacrifice and works, but on their larger and universal application,—that widening of narrow and formal notions to admit the great general truths they unduly restrict which is always the method of the Gita.

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The Gita's theory of sacrifice is stated in two separate passages; one we find in the third chapter, another in the fourth; the first gives it in language which might, taken by itself, seem to be speaking only of the ceremonial sacrifice; the second interpreting that into the sense of a large philosophical symbolism, transforms at once its whole significance and raises it to a plane of high psychological and spiritual truth. "With sacrifice the Lord of creatures of old created creatures and said, By this shall you bring forth (fruits or offspring), let this be your milker of desires. Foster by this the gods and let the gods foster you; fostering each other, you shall attain to the supreme good. Fostered by sacrifice the gods shall give you desired enjoyments; who enjoys their given enjoyments and has not given to them, he is a thief. The good who eat what is left from the sacrifice, are released from all sin; but evil are they and enjoy sin who cook (the food) for their own sake. From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of Brahman, Brahman is born of the Immutable; therefore is the all-pervading Brahman established in the sacrifice. He who follows not here the wheel thus set in movement, evil is his being, sensual is his delight, in vain, O Partha, that

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man lives.” Having thus stated the necessity of sacrifice,—we shall see hereafter in what sense we may understand a passage which seems at first sight to convey only a traditional theory of ritualism and the necessity of the ceremonial offering,—Krishna proceeds to state the superiority of the spiritual man to works. “But the man whose delight is in the Self and who is satisfied with the enjoyment of the Self and in the Self he is content, for him there exists no work that needs to be done. He has no object here to be gained by action done and none to be gained by action undone; he has no dependence on all these existences for any object to be gained.”

Here then are the two ideals, Vedist and Vedantist, standing as if in all their sharp original separation and opposition, on one side the active ideal of acquiring enjoyments here and the highest good beyond by sacrifice and the mutual dependence of the human being and the divine powers and on the other, facing it, the austerer ideal of the liberated man who, independent in the Spirit, has nothing to do with enjoyment or works or the human or the divine worlds, but exists only in the peace of the supreme Self, joys only in the calm joy of the Brahman. The next verses create a ground for the reconciliation between the two extremes; the secret is not inaction as soon as one turns towards the higher truth, but desireless action both before and after it is reached. The liberated man has nothing to gain by action, but nothing also to gain by in-

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action, and it is not at all for any personal object that he has to make his choice. "Therefore without attachment perform ever the work that is to be done (done for the sake of the world, *lokasangraha*, as is made clear immediately afterward;) for by doing work without attachment man attains to the highest. For it was even by works that Janaka and the rest attained to perfection." It is true that works and sacrifice are a means of arriving at the highest good, *sreyah param avâpsyatha*; but there are three kinds of works, that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life, *mogham partha sa jīvati*, that done with desire, but with sacrifice and the enjoyment only as a result of sacrifice and therefore to that extent consecrated and sanctified, and that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest, *param âpnoti pûrushah*.

The whole sense and drift of this teaching turns upon the interpretation we are to give to the important words, *yajna*, *harma*, *brahma*, sacrifice, work, Brahman. If the sacrifice is simply the Vedic sacrifice, if the work from which it is born is the Vedic rule of works and if the *brahman* from which the work itself is born is the *shabdabrahman* in the sense only of the letter of the Veda, then all the positions of the Vedist dogma are conceded and there is nothing more. Ceremonial sacrifice is the right means of gaining children, wealth, enjoyment; by

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ceremonial sacrifice rain is brought down from heaven and the prosperity and continuity of the race assured; life is a continual transaction between the gods and men in which man offers ceremonial gifts to the gods from the gifts they have bestowed on him and in return is enriched, protected, fostered. Therefore all human works have to be accompanied and turned into a sacrament by ceremonial sacrifice and ritualistic worship; work not so dedicated is accursed, enjoyment without previous ceremonial sacrifice and ritual consecration is a sin. Even salvation, even the highest good is to be gained by ceremonial sacrifice. It must never be abandoned. Even the seeker of liberation has to continue to do ceremonial sacrifice, although without attachment; it is by ceremonial sacrifice and ritualistic works done without attachment that men of the type of Janaka attained to spiritual perfection and liberation.

Obviously, this cannot be the meaning of the Gita, for it would be in contradiction with all the rest of the book. Even in the passage itself, without the illumining interpretation afterwards given to it in the fourth chapter, we have already an indication of a wider sense where it is said that sacrifice is born from work, work from *brahman*, *brahman* from the Akshara, and therefore the all-pervading Brahman, *sarvagatam brahma*, is established in the sacrifice. The connecting logic of the "therefore" and the repetition of the word *brahma* are significant; for it shows clearly that the *brahman* from which all

work is born has to be understood with an eye not so much to the current Vedic teaching in which it means the Veda as to a symbolical sense in which the creative Word is identical with the all-pervading Brahman, the Eternal, the one Self present in all existences, *sarvabhûteshu*, and present in all the workings of existence. The Veda is the knowledge of the Divine, the Eternal,—“I am He who is to be known in all the books of the Knowledge,” *vedeshu vedyah*, Krishna will say in a subsequent chapter; but it is the knowledge of him in the workings of Prakriti, in the workings of the three *gunas*, first qualities or modes of Nature, *traigunyavishayâ vedah*. This Brahman or Divine in the workings of Nature is born, as we may say, out of the Akshara, the immutable Purusha, the Self who stands above all the modes or qualities or workings of Nature, *nistraigunya*. The Brahman is one but self-displayed in two aspects, the immutable Being and the creator and originator of works in the mutable becoming, *Atman*, *sarvabhûtâni*; it is the immobile omnipresent Soul of things and it is the spiritual principle of the mobile working of things, Purusha poised in himself and Purushâ active in Prakriti; it is *akshara* and *kshara*. In both of these aspects the Divine Being, Purushottama, manifests himself in the universe; the immutable above all qualities is His poise of peace, self-possession, equality, *samam Brahma*; from that proceeds His manifestation in the qualities of Prakriti and their

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universal workings; from the Purusha in Prakriti, from this Brahman with qualities, proceed all the works of* the universal energy, Karma, in man and in all existences; from that work proceeds the principle of sacrifice. Even the material interchange between gods and men proceeds upon this principle, as typified in the dependence of rain and its product food on this working and on them the physical birth of creatures. For all the working of Prakriti is in its true nature a sacrifice, *yajna*, with the Divine Being as the enjoyer of all energisms and works and sacrifice and the great Lord of all existences, *bhoktâram yajnatapasâm sarvabhûta-maheswaram*, and to know this Divine all-pervading and established in sacrifice, *sarvagatam yajne pratisthitam*, is the true, the Vedic knowledge.

But he may be known in an inferior action through the *devas*, the gods, the powers of the divine

* That this is the right interpretation results also from the opening of the eighth chapter where the universal principles are enumerated, *Akshara* (*brahma*), *swabhâva*, *ṛkarma*, *ṛkshara bhâva*, *purusha*, *adhiyajna*. *Akshara* is the immutable Brahman, spirit or self, A'tman; *swabhâva* is the principle of the self, *adhyâtma* operative as the original nature of the being, "own way of becoming," and this proceeds out of the self, the *Akshara*; Karma proceeds from that and is the creative movement, *visarga*, which brings all natural beings and all changing subjective and objective shapes of being into existence; the result of karma therefore is all this mutable becoming, the changes of nature developed out of the original self-nature, *ṛkshara bhâva* out of *swabhâva*; *purusha* is the soul, the divine element in the becoming, *adhidaivata*, by whose presence the workings of Karma become a sacrifice, *yajna*, to the Divine within; *adhiyajna* is this secret Divine who receives the sacrifice.

Soul in Nature and in the eternal interaction of these powers and the soul of man, mutually giving and receiving, mutually helping, increasing, raising each others' workings and satisfaction, a commerce in which man rises towards a growing fitness for the supreme good. He recognises that his life is a part of this divine action in Nature and not a thing separate and to be held and pursued for its own sake. He records his enjoyments and the satisfaction of his desires as the fruit of sacrifice and the gift of the gods in their divine universal workings and he ceases to pursue them in the false and evil spirit of sinful egoistic selfishness as if they were a good to be seized from life by his own unaided strength without return and without thankfulness. As this spirit increases in him, he subordinates his desires, becomes satisfied with sacrifice as the law of life and works and is content with whatever remains over from the sacrifice, giving up all the rest freely as an offering in the great and beneficent interchange between his life and the world-life. Whoever goes contrary to this law of action and pursues works and enjoyment for his own isolated personal self-interest, lives in vain; he misses the true meaning and aim and utility of living and the upward growth of the soul; he is not on the path which leads to the highest good. But the highest only comes when the sacrifice is no longer to the gods, but to the one all-pervading Divine established in the sacrifice, of whom the gods are inferior forms and powers, and when he puts away

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the lower self that desires and enjoys and gives up his personal sense of being the worker to the true executrix of all works, Prakriti, and his personal sense of being the enjoyer to the Divine Purusha, the higher and universal Self who is the real enjoyer of the works of Prakriti. In that Self and not in any personal enjoyment he finds now his sole satisfaction, complete content, pure delight; he has nothing to gain by action or inaction, depends neither on gods nor men for anything, seeks no profit from any, for the self-delight is all-sufficient to him, but does works for the sake of the Divine only, as a pure sacrifice, without attachment or desire. Thus he gains equality and becomes free from the modes of Nature, *nistraigunya*; his soul takes its poise not in the insecurity of Prakriti, but in the peace of the immutable Brahman, even while his actions continue in the movement of Prakriti. Thus is sacrifice his way of attaining to the Highest.

That this is the sense of the passage is made clear in what follows, by the affirmation of *loka-sangraha* as the object of works, of Prakriti as the sole doer of works and the divine Purusha as their equal upholder, to whom works have to be given up even in their doing,—this inner giving up of works and yet physical doing of them is the culmination of sacrifice,—and by the affirmation that the result of such active sacrifice with an equal and desireless mind is liberation from the bondage of works. “He who is satisfied with whatever gain comes to him

and equal in failure and success, is not bound even when he acts. When a man liberated, free from attachment, acts for sacrifice, all his action is dissolved," leaves that is to say, no result of bondage or after-impression on his free, pure, perfect and equal soul. To these passages we shall have to return. They are followed by a perfectly explicit and detailed interpretation of the meaning of *yajna* in the language of the Gita which leaves no doubt at all about the symbolic use of the words and the psychological character of the sacrifice enjoined by this teaching. In the ancient Vedic system there was always a double sense physical and psychological, outward and symbolic, the exterior form of the sacrifice and the inner meaning of all its circumstances. But the secret symbolism of the ancient Vedic mystics, exact, curious, poetic, psychological, had been long forgotten by this time and it is now replaced by another, large, general and philosophical in the spirit of Vedanta and a later Yoga. The fire of sacrifice, *agni*, is no material flame, but *brahmâgni*, the fire of the Brahman, or it is the Brahman-ward energy, inner Agni, priest of the sacrifice, into which the offering is poured; the fire is self-control or it is a purified sense-action or it is the vital energy in that discipline of the control of the vital being through the control of the breath which is common to Rajayoga and Hathayoga, or it is the fire of self-knowledge, the flame of the supreme sacrifice. The food eaten as the leavings of the

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sacrifice is, it is explained, the nectar of immortality, *amrita*, left over from the offering ; and here we have still something of the old Vedic symbolism in which the Soma-wine was the physical symbol of the *amrita*, the immortalising delight of the divine ecstasy won by the sacrifice, offered to the gods and drunk by men. The offering itself is whatever working of his energy, physical or psychological, is consecrated by him in action of body or action of mind to the gods or God, to the Self or to the universal powers, to one's own higher Self or to the Self in mankind and in all existences.

This elaborate explanation of the Yajna sets out with a vast and comprehensive definition in which it is declared that the act and energy and materials of the sacrifice, the giver and receiver of the sacrifice, the goal and object of the sacrifice are all the one Brahman. "Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman-fire, Brahman is that which is to be attained by samadhi in Brahman-action." This then is the knowledge in which the liberated man has to do works of sacrifice. It is the knowledge declared of old in the great Vedantic utterances, "I am He," "All this verily is the Brahman, Brahman is this Self." It is the knowledge of the entire unity ; it is the One manifest as the doer and the deed and the object of works, knower and knowledge and the object of knowledge. The universal energy into which the action is poured is the Divine ; the

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consecrated energy of the giving is the Divine ; whatever is offered is only some form of the Divine ; the giver of the offering is the Divine himself in man ; the action, the work, the sacrifice is itself the Divine in movement, in activity ; the goal to be reached by sacrifice is the Divine. For the man who has this knowledge and lives and acts in it, there can be no binding works, no personal and egoistically appropriated action ; there is only the divine Purusha acting by the divine Prakriti in His own being, offering everything into the fire of His self-conscious cosmic energy, while the knowledge and the possession of His divine existence and consciousness by the soul unified with Him is the goal of all this God-directed movement and activity. To know that and to live and act in this unifying consciousness is to be free.

But all even of the Yogins have not attained to this knowledge. "Some Yogins follow after the sacrifice which is of the gods ; others offer the sacrifice by the sacrifice itself into the Brahman-fire." The former conceive of the Divine in various forms and powers and seek him by various means, ordinances, *dharma*s, laws or, as we might say, settled rites of action, self-discipline, consecrated works ; for the latter, those who already know, the simple fact of sacrifice, of offering whatever work to the Divine itself, of casting all their activities into the unified divine consciousness and energy, is their one means, their one *dharma*. The means of sacrifice

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are various ; the offerings are of many kinds. There is the psychological sacrifice of self-control and self-discipline which leads to the higher self-possession and self-knowledge. "Some offer their senses into the fires of control, others offer the objects of sense into the fires of sense, and others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge." There is, that is to say, the discipline which receives the objects of sense-perception without allowing the mind to be disturbed or affected by its sense-activities, the senses themselves becoming pure fires of sacrifice ; there is the discipline which stills the senses so that the soul in its purity may appear from behind the veil of mind-action, calm and still ; there is the discipline by which, when the self is known, all the actions of the sense-perceptions and all the action of the vital being are received into that one still and tranquil soul. The offering of the striver after perfection may be material and physical, *dravya-yajna*, like that consecrated in worship by the devotee to his deity, or it may be the austerity of his self-discipline and energy of his soul directed to some high aim, *tapo-yajna*, or it may be some form of Yoga like the Prânâyama of the Rajayogins and Hathayogins, or any other *joga-yajna*. All these tend to the purification of the being ; all sacrifice is a way towards the attainment of the highest.

The one thing needful, the saving principle constant in all these variations, is to subordinate the

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lower activities, to diminish the control of desire and replace it by a superior energy, to abandon the purely egoistic enjoyment for that diviner delight which comes by sacrifice, by self-dedication, by self-mastery, by the giving up of one's lower impulses to a greater and higher aim. "They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman." Sacrifice is the law of the world and nothing can be gained without it, neither mastery here, nor the possession of heavens beyond, nor the supreme possession of all; "this world is not for him who doeth not sacrifice, how then any other world?" Therefore all these and many other forms of sacrifice have been "extended in the mouth of the Brahman," the mouth of that Fire which receives all offerings; they are all means and forms of the one great Existence in activity, means by which the action of the human being can be offered up to That of which his outward Existence is a part and with which his inmost self is one. They are "all born of work"; all proceed from and are ordained by the one vast energy of the Divine which manifests itself in the universal *karma* and makes all the cosmic activity a progressive offering to the one Self and Lord and of which the last stage for the human being is self-knowledge and the possession of the divine or Brahmic consciousness. "So knowing thou shalt become free."

But there are gradations in the range of these various forms of sacrifice, the physical offering the

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lowest, the sacrifice of knowledge the highest. Knowledge is that in which all this action culminates, not any lower knowledge, but the highest, self-knowledge and God-knowledge, that which we can learn from those who know the true principles of existence, that by possessing which we shall not fall again into the bewilderment of the mind's ignorance and into its bondage to mere sense-knowledge and to the inferior activity of the desires and passions. The knowledge in which all culminates is that by which "thou shalt see all existences (becomings, *bhûtâni*) without exception in the Self, then in Me." For the Self is that one, immutable, all-pervading, all-containing, self-existent reality or Brahman hidden behind our mental being into which our consciousness widens out when it is liberated from the ego; we come to see all beings as becomings, *bhûtâni*, within that one self-existence.

But this Self or immutable Brahman we see too to be the self-presentation to our essential psychological consciousness of a supreme Being who is the source of our existence and of whom all that is mutable or immutable is the manifestation. He is God, the Divine, the Purushottama. To Him we offer everything as a sacrifice; into His hands we give up our actions; in His existence we live and move; unified with Him in our nature and with all existence in Him, we become one soul and one power of being with Him and with all beings; with His supreme reality we identify and unite our self-

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being. By works done for sacrifice, eliminating desire, we arrive at knowledge and at the soul's possession of itself; by works done in self-knowledge and God-knowledge we are liberated into the unity, peace and joy of the divine existence.

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We have, before we can proceed further, to gather up all that has been said in its main principles. The whole of the Gita's gospel of works rests upon its idea of sacrifice and contains in fact the eternal connecting truth of God and the world and works. The human mind seizes ordinarily only fragmentary notions and standpoints of a manysided eternal truth of existence and builds upon them its various theories of life and ethics and religion, stressing this or that sign or appearance, but to some entirety of it, it must always tend to reawaken whenever it returns in an age of large enlightenment to any entire and synthetic relation of its world-knowledge with its God-knowledge and self-knowledge. The gospel of the Gita reposes upon this fundamental Vedantic truth that all being is the one Brahman and all existence the wheel of Brahman, a divine movement opening out from God and returning to God. All is the expressive activity of Nature and Nature a power of the Divine which works out the consciousness and will of the divine Soul master of her works and inhabitant of her forms. It is for his satisfaction that she descends into the absorption of the forms of things and the works of life and mind and returns again through mind and self-knowledge to the conscious possession of the Soul that dwells within her. There is first an involving of self and all it is or means in

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an evolution of phenomena; there is afterwards an evolution of self, a revelation of all it is and means, all that is hidden and yet suggested by the phenomenal creation. This cycle of Nature could not be what it is but for the Purusha assuming and maintaining simultaneously three eternal poises each of which is necessary to the totality of this action. It must manifest itself in the mutable, and there we see it as the finite, the many, all existences, *sarva-bhûtâni*. It appears to us as the finite personality of these million creatures with their infinite diversities and various relations and it appears to us behind these as the soul and force of the action of the gods,—that is to say, the cosmic powers and qualities of the Divine which preside over the workings of the life of the universe and constitute to our perception different universal forms of the one Existence, or, it may be, various self-statements of personality of the one supreme Person. Then, secret behind and within all forms and existences, we perceive too an immutable, an infinite, a timeless, an impersonal, an one unchanging spirit of existence, an indivisible Self of all that is, in which all these many find themselves to be really one. And therefore by returning to that the active, finite personality of the individual being discovers that it can release itself into a silent largeness of universality and the peace and poise of an immutable and unattached unity with all that proceeds from and is supported by this indivisible Infinite. Or even he may escape into it from in-

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dividual existence. But the highest secret of all, *uttamam rahasyam*, is the Purushottama. This is the supreme Divine, God, who possesses both the infinite and the finite and in whom the personal and the impersonal, the one Self and the many existences, being and becoming, the world-action and the supra-cosmic peace, *pravritti* and *nivritti*, meet, are united, are possessed together and in each other. In God all things find their secret truth and their absolute reconciliation.

All truth of works must depend upon the truth of being. All active existence must be in its inmost reality a sacrifice of works offered by Prakriti to Purusha, Nature offering to the supreme and infinite Soul the desire of the multiple finite Soul within her. Life is an altar to which she brings her workings and the fruits of her workings and lays them before whatever aspect of the Divinity the consciousness in her has reached for whatever result of the sacrifice the desire of the living soul can seize on as its immediate or its highest good. According to the grade of consciousness and being which the soul has reached in Nature, will be the Divinity it worships, the delight which it seeks and the hope for which it sacrifices. And in the movement of the mutable Purusha in nature all is and must be interchange; for existence is one and its divisions must found themselves on some law of mutual dependence, each growing by each and living by all. Where sacrifice is not willingly given, Nature exacts

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it by force, she satisfies the law of her living. A mutual giving and receiving is the law of Life without which it cannot for one moment endure, and this fact is the stamp of the divine creative Will on the world it has manifested in its being, the proof that with sacrifice as their eternal companion the Lord of creatures has created all these existences. The universal law of sacrifice is the sign that the world is of God and belongs to God and that life is his dominion and house of worship and not a field for the self-satisfaction of the independent ego; not the fulfilment of the ego,—that is only our crude and obscure beginning, but the discovery of God, the worship and seeking of the Divine and the Infinite through a constantly enlarging sacrifice culminating in a perfect self-giving founded on a perfect self-knowledge is that to which the experience of life is at last intended to lead.

But the individual being begins with ignorance and persists long in ignorance. Acutely conscious of himself he sees the ego as the cause and whole meaning of life and not the Divine. He sees himself as the doer of works and does not see that all the workings of existence including his own internal and external activities are the workings of one universal Nature and nothing else. He sees himself as the enjoyer of works and imagines that for him all exists and him Nature ought to satisfy and obey his personal will; he does not see that she is not at all concerned with satisfying him or at all careful of his

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will, but obeys a higher universal will and seeks to satisfy a Godhead who transcends her and her works and creations ; his finite being, his will and his satisfactions are hers and not his, and she offers them at every moment as a sacrifice to the Divine of whose purpose in her she makes all this the covert instrumentation. Because of this ignorance whose seal is egoism, the creature ignores the law of sacrifice and seeks to take all he can for himself and gives only what Nature by her internal and external compulsion forces him to give. He can really take nothing except what she allows him to receive as his portion, what the divine Powers within her yield to his desire. The egoistic soul in a world of sacrifice is as if a thief or robber who takes what these Powers bring to him and has no mind to give in return. He misses the true meaning of life and, since he does not use life and works for the enlargement and elevation of his being through sacrifice, he lives in vain.

Only when the individual being begins to perceive and acknowledge in his acts the value of the self in others as well as the power and needs of his own ego, begins to perceive universal Nature behind his own workings and through the cosmic godheads gets some glimpse of the One and the Infinite, is he on his way to the transcendence of his limitation by the ego and the discovery of his soul. He begins to discover a law other than that of his desires, to which his desires must be more and more subordinated and subjected ; he develops the purely

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egoistic into the understanding and ethical being. He begins to give more value to the claims of the self in others and less to the claims of his ego; he admits the strife between egoism and altruism and by the increase of his altruistic tendencies he prepares the enlargement of his own consciousness and being. He begins to perceive Nature and divine Powers in Nature to whom he owes sacrifice, adoration, obedience, because it is by them and by their law that the workings both of the mental and the material world are controlled, and he learns that only by increasing their presence and their greatness in his thought and will and life can he himself increase his powers, knowledge, right action and the satisfactions which these things bring to him. Thus he adds the religious and supraphysical to the material and egoistic sense of life and prepares himself to rise through the finite to the Infinite.

But this is only a long intermediate stage. It is still subject to the law of desire, to the centrality of all things in the conceptions and needs of his ego and to the control of his being as well as his works by Nature, though it is a regulated and governed desire, a clarified ego and a Nature more and more subtilised and enlightened by the sattwic, the highest natural principle. All this is still within the domain, though the very much enlarged domain, of the mutable, finite and personal. The real self-knowledge and consequently the right way of works lies beyond; for the sacrifice done with knowledge is

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the highest sacrifice and that alone brings a perfect working. That can only come when he perceives that the self in him and the self in others are one being and this self is something higher than the ego, an infinite, an impersonal, a universal existence in whom all move and have their being,—when he perceives that all the cosmic gods to whom he offers his sacrifice are forms of one infinite Godhead and when again, leaving all his limited and limiting conceptions of that one Godhead, he perceives him to be the supreme and ineffable Deity who is at once the finite and the infinite, the one self and the many, beyond Nature though manifesting himself through Nature, beyond limitation by qualities though formulating the power of his being through infinite quality. This is the Purushottama to whom the sacrifice has to be offered, not for any transient personal fruit of works, but for the soul's possession of God and in order to live in harmony and union with the Divine.

In other words, man's way to liberation and perfection lies through an increasing impersonality. It is his ancient and constant experience that the more he opens himself to the impersonal and infinite, to that which is pure and high and one and common in all things and beings, the impersonal and infinite in Nature, the impersonal and infinite in life, the impersonal and infinite in his own subjectivity, the less he is bound by his ego and by the circle of the finite, the more he feels a sense of largeness, peace, pure

happiness. The pleasure, joy, satisfaction which the finite by itself can give or the ego in its own right attain, is transitory, petty and insecure. To dwell entirely in the ego-sense and its finite conceptions, powers, satisfactions is to find this world for ever full of transience and suffering, *anityam asukham*; the finite life is always troubled by a certain sense of vanity for this fundamental reason that the finite is not the whole or the highest truth of life; life is not entirely real until it opens into the sense of the infinite. It is for this reason that the Gita opens its gospel of works by insisting on the Brahmic consciousness, the impersonal life, that great object of the discipline of the ancient sages. For the impersonal, the infinite, the One in which all the permanent, mutable, multiple activity of the world finds above itself its base of permanence, security and peace, is the immobile Self, the Akshara, the Brahman. If we see this, we shall see that to raise one's consciousness and the poise of one's being out of limited personality into this infinite and impersonal Brahman is the first spiritual necessity. To see all beings in this one Self is the knowledge which raises the soul out of egoistic ignorance and its works and results; to live in it is to acquire peace and firm spiritual foundation.

The way to bring about this great transformation follows a double path; for there is the way of knowledge and there is the way of works, and the Gita combines them in a firm synthesis. The way of

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knowledge is to turn the understanding, the intelligent will away from its downward absorption in the workings of the mind and the senses and upward to the self, the Purusha or Brahman; it is to make it dwell always on the one idea of the one Self and not in the many-branching conceptions of the mind and many-streaming impulses of desire. Taken by itself this path would seem to lead to the complete renunciation of works, to an immobile passivity and to the severance of the soul from Nature. But in reality such an absolute renunciation, passivity and severance are impossible. Purusha and Prakriti are twin principles of being which cannot be severed, and so long as we remain in Nature, our workings in Nature must continue, even though they may take a different form or rather a different sense from those of the unenlightened soul. The real renunciation—for renunciation, *sannyasa*, there must be—is not the fleeing from works, but the slaying of ego and desire. The way is to abandon attachment to the fruit of works even while doing them, and the way is to recognise Nature as the agent and leave her to do her works and to live in the soul as the witness and sustainer, watching and sustaining her, but not attached either to her actions or their fruits. The ego, the limited and troubled personality is then quieted and merged in the consciousness of the one impersonal Self, while the works of Nature continue to our vision to operate through all these “becomings” or existences who are now seen by us

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as living and acting and moving, under her impulsion entirely, in this one infinite Being; our own finite existence is seen and felt to be only one of these and its workings are seen and felt to be those of Nature, not of our real self which is the silent, impersonal unity. The ego claimed them as its own doings and therefore we thought them ours; but the ego is now dead and henceforth they are no longer ours, but Nature's. We have achieved by the slaying of ego impersonality in our being and consciousness; we have achieved by the renunciation of desire impersonality in the works of our nature. We are free not only in inaction, but in action; our liberty does not depend on a physical and temperamental immobility and vacancy, nor do we fall from freedom directly we act. Even in a full current of natural action the impersonal soul in us remains calm, still, and free.

The liberation given by this perfect impersonality is real, is complete, is indispensable; but is it the last word, the end of the whole matter? All life, all world-existence, we have said, is the sacrifice offered by Nature to the Purusha, the one and secret soul in Nature, in whom all her workings take place; but its real sense is obscured in us by ego, by desire, by our limited, active, multiple personality. We have risen out of ego and desire and limited personality and by impersonality, its great corrective, we have found the impersonal Godhead; we have identified our being with the one self and soul in

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whom all exist. The sacrifice of works continues, conducted not by ourselves any longer, but by Nature,—Nature operating through the finite part of our being, mind, senses, body,—but in our infinite being. But to whom then is this sacrifice offered and with what object? For the impersonal has no activity and no desires, no object to be gained, no dependence for anything on all this world of creatures; it exists for itself, in its own self-delight, in its own immutable, eternal being. We may have to do works without desire as a means in order to reach this impersonal self-existence and self-delight, but, that movement once executed, the object of works is finished; the sacrifice is no longer needed. Works may even then continue because Nature continues and her activities; but there is no longer any further object in these works. The sole reason for our continuing to act after liberation is purely negative; it is the compulsion of Nature on our finite parts of mind and body. But if that be all, then, first, works may well be whittled down and reduced to a minimum, may be confined to what Nature's compulsion absolutely will have from our bodies; and secondly, even if there is no reduction to a minimum, —since action does not matter and inaction also is no object,—then the nature of the works also does not matter. Arjuna, once having attained knowledge, may continue to fight out the battle of Kurukshetra, following his old Kshatriya nature, or he may leave it and live the life of the Sannyasin,

following his new quietistic impulse. Which of these things he does, becomes quite indifferent; or rather the second is the better way, since it will discourage more quickly the impulses of Nature which still have a hold on his mind owing to past created tendency and, when his body has fallen from him, he will securely depart into the Infinite and Impersonal with no necessity of returning again to the trouble and madness of life in this transient and sorrowful world, *anityam asukham imam lokam*.

If this were so the Gita would lose all its meaning; for its first and central object would be defeated. But the Gita insists that the nature of the action does matter and that there is a positive sanction for continuance in works, not only that one quite negative and mechanical reason, the objectless compulsion of Nature. There is still, after the ego has been conquered, a divine Lord and enjoyer of the sacrifice, *bhoktâram yajnatapasâm*, and there is still an object in the sacrifice. The impersonal Brahman is not the very last word, not the utterly highest secret of our being; for impersonal and personal, finite and infinite turn out to be only two opposite, yet concomitant aspects of a divine Being unlimited by these distinctions who is both these things at once. God is an ever unmanifest Infinite ever self-impelled to manifest himself in the finite; he is the great impersonal Person of whom all personalities are partial appearances; he is the Divine who reveals himself in the human being, the Lord

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seated in the heart of man. Knowledge teaches us to see all beings in the one impersonal self, for so we are liberated from the separated ego-sense, and then through this delivering impersonality to see them in this God, *âtmani atho mayi*, "in the Self and then in Me." Our ego, our limiting personalities stand in the way of our recognising the Divine who is in all and in whom all have their being; for, subject to personality, we see only such fragmentary aspects of Him as the finite appearances of things suffer us to seize. We have to arrive at him not through our lower personality, but through the high, infinite and impersonal part of our being, and that we find by becoming this self one in all in whose existence the whole world is comprised. This infinite containing, not excluding all finite appearances, this impersonal admitting, not rejecting all individualities and personalities, this immobile sustaining, pervading, containing, not standing apart from all the movement of Nature, is the clear mirror in which the Divine will reveal His being. Therefore it is to the Impersonal that we have first to attain; through the cosmic deities, through the aspects of the finite alone the perfect knowledge of God cannot be totally obtained. But neither is the silent immobility of the impersonal Self, conceived as shut into itself and divorced from all that it sustains, contains and pervades, the whole all-revealing all-satisfying truth of the Divine. To see that we have to look through its silence to the Purushottama, and

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he in his divine greatness possesses both the Akshara and the Kshara ; he is seated in the immobility, but he manifests himself in the movement and in all the action of cosmic Nature ; to him even after liberation the sacrifice of works in Nature continues to be offered.

The real goal of the Yoga is then a living and self-completing union with the divine Purushottama and is not merely a self-extinguishing immergence in the impersonal Being. To raise our whole existence to the Divine Being, to dwell in him, (*mayyeva nivasishyasi*), to be at one with him, unify our consciousness with his, to make our fragmentary nature a reflection of his perfect nature, to be inspired in our thought and sense wholly by the divine knowledge, to be moved in will and action utterly and faultlessly by the divine will, to lose desire in his love and delight, is man's perfection ; it is that which the Gita describes as the highest secret. It is the true goal and the last sense of human living and the highest step in our progressive sacrifice of works. For he remains to the end the master of works and the soul of sacrifice.

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This then is the sense of the Gita's doctrine of sacrifice. Its full significance depends on the idea of the Purushottama which as yet is not developed,—we find it set forth clearly only much later in the eighteen chapters,—and therefore we have had to anticipate, at whatever cost of infidelity to the progressive method of the Gita's exposition, that central teaching. At present the Teacher simply gives a hint, merely adumbrates this supreme presence of the Purushottama and his relation to the immobile Self in whom it is our first business, our pressing spiritual need to find our poise of perfect peace and equality by attainment to the Brahmic condition. He speaks as yet not at all in set terms of the Purushottama, but of himself,—“I,” Krishna, Narayana, the Avatar, the God in man who is also the Lord in the universe incarnated in the figure of the divine charioteer of Kurukshetra. “In the Self, then in Me,” is the formula he gives, implying that the transcendence of the individual personality by seeing it as a “becoming” in the impersonal self-existent Being is simply a means of arriving at that great secret impersonal Personality, which is thus silent, calm and uplifted above Nature in the impersonal Being, but also present and active in Nature in all these million becomings. Losing our lower individual personality in the Impersonal, we arrive

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finally at union with that supreme Personality which is not separate and individual, but yet assumes all individualities. Transcending the lower nature of the three gunas and seating the soul in the immobile Purusha beyond the three gunas, we can ascend finally into the higher nature of the infinite Godhead which is not bound by the three gunas even when it acts through Nature. Reaching the inner actionlessness of the silent Purusha, *naishkarmya*, and leaving Prakriti to do her works, we can attain supremely beyond to the status of the divine Mastery which is able to do all works and yet be bound by none. The idea of the Purushottama, seen here as the incarnate Narayana, Krishna, is therefore the key. Without it the withdrawal from the lower nature to the Brahmic condition leads necessarily to inaction of the liberated man, his indifference to the works of the world; with it the same withdrawal becomes a step by which the works of the world are taken up in the spirit, with the nature and in the freedom of the Divine. See the silent Brahman as the goal and the world with all its activities has to be forsaken; see God, the Divine, the Purushottama as the goal, superior to action yet its inner spiritual cause and object and original will, and the world with all its activities is conquered and possessed in a divine transcendence of the world. It can become instead of a prison-house an opulent kingdom, *râjyam samriddham*, which we have conquered for the spiritual life by slaying the limitation of the

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tyrant ego and overcoming the bondage of our gaoler desires and breaking the prison of our individualistic possession and enjoyment. The liberated universalised soul becomes *swarât samrât*, self-ruler and emperor.

The works of sacrifice are thus vindicated as a means of liberation and absolute spiritual perfection, *samsiddhi*. So Janaka and other great Karmayogins of the mighty ancient Yoga attained to perfection, by equal and desireless works done as a sacrifice, without the least egoistic aim or attachment,—*karma-naiva hi samsiddhim âsthitâ janakâdayah*. So too and with the same desirelessness, after liberation and perfection, works can and have to be continued by us in a large divine spirit, with the calm high nature of a spiritual royalty. “Thou shouldst do works regarding also the holding together of the peoples, *lokasangraham evâpi sampacyan kartum arhasi*. Whatsoever the Best doeth, that the lower kind of man puts into practice; the standard he creates, the people follows. O son of Pritha, I have no work that I need to do in all the three worlds, I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of action,” *varta eva cha karmâni*,—*eva* implying, I abide in it and do not leave it as the Sannyasin thinks himself bound to abandon works. “For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these peoples would sink to destruction if I did not work and I should be the creator of con-

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fusion and slay these creatures. As those who know not act with attachment to the action, he who knows should act without attachment, having for his motive to hold together the peoples. He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to all actions, doing them himself with knowledge and in Yoga." There are few more important passages in the Gita than these seven striking couplets.

But let us clearly understand that they must not be interpreted, as the modern pragmatic tendency concerned much more with the present affairs of the world than with any high and far-off spiritual possibility seeks to interpret them, as no more than a philosophical and religious justification of social service, patriotic, cosmopolitan and humanitarian effort and attachment to the hundred eager social schemes and dreams which attract the modern intellect. It is not the rule of a large moral and intellectual altruism which is here announced, but that of a spiritual unity with God and with this world of beings who dwell in him and in whom he dwells. It is not an injunction to subordinate the individual to society and humanity or immolate egoism on the altar of the human collectivity, but to fulfil the individual in God and to sacrifice the ego on the one true altar of the all-embracing Divinity. The Gita moves on a plane of ideas and experiences higher than those of the modern mind which is at the stage

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indeed of a struggle to shake off the coils of egoism, but is still mundane in its outlook and intellectual and moral rather than spiritual in its temperament. Patriotism, cosmopolitanism, service of society, collectivism, humanitarianism, the ideal or religion of humanity are admirable aids towards our escape from our primary condition of individual, family, social, national egoism into a secondary stage in which the individual realises, as far as it can be done on the intellectual, moral and emotional level,—on that level he cannot do it entirely in the right and perfect way, the way of the integral truth of his being,—the oneness of his existence with the existence of other beings. But the thought of the Gita reaches beyond to a tertiary condition of our developing self-consciousness towards which the secondary is only a partial stage of advance.

The Indian social tendency has been to subordinate the individual to the claims of society, but Indian religious thought and spiritual seeking have been always loftily individualistic in their aims. An Indian system of thought like the Gita's cannot possibly fail to put first the development of the individual, the highest need of the individual, his claim to discover and exercise his largest spiritual freedom, greatness, splendour, royalty,—his aim to develop into the illumined seer and king in the spiritual sense of seerdom and kingship, which was the first great charter of the ideal humanity promulgated by the ancient Vedic sages. To exceed himself was their

goal for the individual, not by losing all his personal aims in the aims of an organised human society, but by enlarging, heightening, aggrandizing himself into the consciousness of the Godhead. The rule given here by the Gita is the rule for the master man, the superman, the divinised human being, the Best, not in the sense of any Nietzschean any onesided and lopsided, any Olympian, Apollinian or Dionysian, any angelic or demoniac supermanhood, but in that of the man whose whole personality has been offered up into the being, nature and consciousness of the one transcendent and universal Divinity and by loss of the smaller self has found its greater self, has been divinised.

To exalt oneself out of the lower imperfect Prakriti, *traigunyamayî Mâyâ*, into unity with the divine being, consciousness and nature,* *madbhâvam âgatâh*, is the object of the Yoga. But when this object is fulfilled, when the man is in the Brahmic status and sees no longer with the false egoistic vision himself and the world, but sees all beings in the Self, in God, and the Self in all beings, God in all beings, what shall be the action,—since action there still is,—which results from that seeing, and what shall be the cosmic or individual motive of all his works? It is the question of Arjuna† but answered from a standpoint other than that from which

* *Sâyujya*, *sâlokya* and *sâdriçya* or *sâdharmya*. *Sâdharmya* is becoming of one law of being and action with the Divine.

† *Kim prabhâsheta kim âsta vrajeta kim.*

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Arjuna had put it. The motive cannot be personal desire on the intellectual, moral, emotional level, for that has been abandoned,—even the moral motive has been abandoned, since the liberated man has passed beyond the lower distinction of sin and virtue, lives in a glorified purity beyond good and evil. It cannot be the spiritual call to his perfect self-development by means of disinterested works, for the call has been answered, the development is perfect and fulfilled. His motive of action can only be the holding together of the peoples, *chikîrshur loka-sangraham*. This great march of the peoples towards a far-off divine ideal has to be held together, prevented from falling into the bewilderment, confusion and utter discord of the understanding which would lead to dissolution and destruction and to which the world moving forward in the night or dark twilight of ignorance would be too easily prone if it were not held together, conducted, kept to the great lines of its discipline by the illumination, by the strength, by the rule and example, by the visible standard and the invisible influence of its Best. The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But the divinised man is the Best in no ordinary sense of the word and his influence, his example must have a power which

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that of no ordinarily superior man can exercise. What example then shall he give? What rule or standard shall he uphold?

In order to indicate more perfectly his meaning, the divine Teacher, the Avatar gives his own example, his own standard to Arjuna. "I abide in the path of action," he seems to say, "the path that all men follow; thou too must abide in action. In the way I act, in that way thou too must act. I am above the necessity of works, for I have nothing to gain by them; I am the Divine who possess all things and all beings in the world and I am myself beyond the world as well as in it and I do not depend upon anything or any one in all the three worlds for any object; yet I act. This too must be thy manner and spirit of working. I, the Divine, am the rule and the standard; it is I who make the path in which men tread; I am the way and the goal. But I do all this largely, universally, visibly in part, but far more invisibly; and men do not really know the way of my workings. Thou when thou knowest and seest, when thou hast become the divinised man, must be the individual power of God, the human yet divine example, even as I am in my avatars. Most men dwell in the ignorance, the God-seer dwells in the knowledge; but let him not confuse the minds of men by a dangerous example, rejecting in his superiority the works of the world; let him not cut short the thread of action before it is spun out, let him not perplex and falsify

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the stages and gradations of the ways I have hewn. The whole range of human action has been decreed by me with a view to the progress of man from the lower to the higher nature, from the apparent undivine to the conscious Divine. The whole range of human works must be that in which the God-knower shall move. All individual, all social action, all the works of the intellect, the heart and the body are still his, not any longer for his own separate sake, but for the sake of God in the world, of God in all beings and that all those beings may move forward, as he has moved, by the path of works towards the discovery of the Divine in themselves. Outwardly his actions may not seem to differ essentially from theirs; battle and rule as well as teaching and thought, all the various commerce of man with man may fall in his range; but the spirit in which he does them must be very different, and it is that spirit which by its influence shall be the great attraction drawing men upwards to his own level, the great lever lifting the mass of men higher in their ascent."

The giving of the example of God himself to the liberated man is profoundly significant; for it reveals the whole basis of the Gita's philosophy of divine works. The liberated man is he who has exalted himself into the divine nature and according to that divine nature must be his actions. But what is the divine nature? It is not entirely and solely that of the Akshara, the immobile, inactive,

impersonal self; for that by itself would lead the liberated man to actionless immobility. It is not characteristically that of the Kshara, the multitudinous, the personal, the Purusha self-subjected to Prakriti; for that by itself would lead him back into subjection to his personality and to the lower nature and its qualities. It is the nature of the Purushottama who holds both these together and by his supreme divinity reconciles them in a divine reconciliation which is the highest secret of his being, *rahasyam hyetad uttamam*. He is not the doer of works in the personal sense of our action involved in Prakriti; for God works through his power, conscious nature, effective force,—Shakti, Maya, Prakriti,—but yet above it, not involved in it, not subject to it, not unable to lift himself beyond the laws, workings, habits of action it creates, not affected or bound by them, not unable to distinguish himself, as we are unable, from the workings of life, mind and body. He is the doer of works who acts not, *kartâram akartâram*. “Know me” says Krishna “for the doer of this (the fourfold law of human workings) who am yet the imperishable non-doe. Works fix not themselves ‘on me (*na limpanti*), nor have I desire for the fruits of action.” But neither is he the inactive, impassive, unpuissant Witness and nothing else; for it is he who works in the steps and measures of his power; every movement of it, every particle of the world of beings it forms is instinct with his presence, full of his con-

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sciousness, impelled by his will, shaped by his knowledge.

He is, besides, the Supreme without qualities who is possessed of all qualities, *nirguno guni*.* He is not bound by any mode of nature or action, nor consists, as our personality consists, of a sum of qualities, modes of nature, characteristic operations of the mental, moral, emotional, vital, physical being, but is the source of all modes and qualities, capable of developing any he wills in whatever way and to whatever degree he wills; he is the infinite being of which they are ways of becoming, the immeasurable quantity and unbound ineffable of which they are measures, numbers and figures, which they seem to rhythmise and arithmise in the standards of the universe. Yet neither is he merely an impersonal indeterminate, nor a mere stuff of conscious existence for all determinations and personalisings to draw upon for their material, but a supreme Being, the one original conscious Existent, the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too the divinised man becomes in the measure of his attainment, impersonal in his personality, unbound by quality or action even when maintaining

* *Upanishad*.

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the most personal and intimate relations with men, unbound by any *dharma* even when following in appearance this or that *dharma*. Neither the dynamism of the kinetic man nor the actionless light of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete divine ideal. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the Kshara, the other striving to dwell entirely in the peace of the Akshara; but the complete divine ideal proceeds from the nature of the Purushottama which transcends this conflict and reconciles all divine possibilities.

The kinetic man is not satisfied with any ideal which does not depend upon the fulfilment of this cosmic nature, this play of the three qualities of that nature, this human activity of mind and heart and body. The highest fulfilment of that activity, he might say, is my idea of human perfection, of the divine possibility in man; some ideal that satisfies the intellect, the heart, the moral being, some ideal of our human nature in its action can alone satisfy the human being; he must have something that he can seek in the workings of his mind and life and body. For that is his nature, his *dharma*, and how can he be fulfilled in something outside his nature? for to his nature each being is bound and within it he must seek for his perfection. According to our

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human nature must be our human perfection; and each man must strive for it according to the line of his personality, his *swadharma*, but in life, in action, not outside life and action. Yes, there is a truth in that, replies the Gita; the fulfilment of God in man, the play of the Divine in life is part of the ideal perfection. But if you seek it only in the external, in life, in the principle of action, you will never find it; for you will then not only act according to your nature, which is in itself a rule of perfection, but you will be—and this is a rule of the imperfection—eternally subject to its modes, its dualities of liking and dislike, pain and pleasure and especially to the rajasic mode with its principle of desire and its snare of wrath and grief and longing,—the restless, all-devouring principle of desire, the insatiable fire which besieges your wordly action, the eternal enemy of knowledge by which it is covered over here in your nature as is a fire by smoke or a mirror by dust and which you must slay in order to live in the calm, clear, luminous truth of the spirit. The senses, mind and intellect are the seat of this eternal cause of imperfection and yet it is within this sense, mind and intellect, this play of the lower nature that you would limit your search for perfection! The effort is vain. The kinetic side of your nature must first seek to add to itself the quietistic; you must uplift yourself beyond this lower nature to that which is above the three gunas, that which is founded in the

highest principle, in the soul. Only when you have attained to peace of soul, can you become capable of a free and divine action.

The quietist, the ascetic on the other hand cannot see any possibility of perfection into which life and action enter. Are they not the very seat of bondage and imperfection? Is not all action imperfect in its nature, like a fire that must produce smoke, is not the principle of action itself rajasic, the father of desire, a cause that must have its effect of obscuration of knowledge, its round of longing and success and failure, its oscillations of joy and grief, its duality of virtue and sin? God may be in the world, but he is not of the world; he is a God of renunciation and not the Master or cause of our works; the master of our works is desire and the cause of works is ignorance. If the world, the Kshara is in a sense a manifestation or a *lila* of the Divine, it is an imperfect play with the ignorance of Nature, an obscuration rather than a manifestation. That is surely evident from our very first glance at the nature of the world and does not the fullest experience of the world teach us always the same truth? is it not a wheel of the ignorance binding the soul to continual birth by the impulse of desire and action until at last that is exhausted or cast away? Not only desire, but action also must be flung away; seated in the silent self the soul will then pass away into the motionless, actionless, imperturbable, absolute Brahman. To this objection

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of the impersonalising quietist the Gita is at more pains to answer than to that of the man of the world, the kinetic individual. For this quietism having hold of a higher and more powerful truth which is yet not the whole or the highest truth, its promulgation as the universal, complete, highest ideal of human life is likely to be more confusing and disastrous to the advance of the human race towards its goal than the error of an exclusive kinetism. A strong onesided truth, when set forth as the whole truth, creates a strong light but also a strong confusion; for the very strength of its element of truth increases the strength of its element of error. The error of the kinetic ideal can only prolong the ignorance and retard the human advance by setting it in search of perfection where perfection cannot be found; but the error of the quietistic ideal contains in itself the very principle of world-destruction. Were I to act upon it, says Krishna, I should destroy the peoples and be the author of confusion; and though the error of an individual human being, even though a nearly divine man, cannot destroy the whole race, it may produce a widespread confusion which may be in its nature destructive of the principle of human life and disturbing to the settled line of its advance.

Therefore the quietistic tendency in man must be got to recognise its own incompleteness and admit on an equality with itself the truth which lies behind the kinetic tendency,—the fulfilment of God

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in man and the presence of the Divine in all the action of the human race. God is there not only in the silence, but in the action; the quietism of the impassive soul unaffected by Nature and the kinetism of the soul giving itself to nature so that the great world-sacrifice, the Purusha-Yajna, may be effected, are not a reality and a falsehood in perpetual struggle nor yet two hostile realities, one superior, the other inferior, each fatal to the other; they are the double term of the divine manifestation. The Akshara alone is not the whole key of their fulfilment, not the very highest secret. The double fulfilment, the reconciliation is to be sought in the Purushottama represented here by Krishna, at once supreme Being, Lord of the worlds and Avatar. The divinised man entering into his divine nature will act even as he acts; he will not give himself up to inaction. The Divine is at work in man in the ignorance and at work in man in the knowledge. To know Him is our soul's highest welfare and the condition of its perfection, but to know and realise Him as a transcendent peace and silence is not all; the secret that has to be learned is at once the secret of the eternal and unborn Divine and the secret of the divine birth and works, *janma kārma cha me divyam*. The action which proceeds from that knowledge, will be free from all bondage; "he who so knoweth me" says the Teacher, "is not bound by works." If the escape from the obligation of works and desire and from the wheel of rebirth is

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to be the aim and the ideal, then this knowledge is to be taken as the true, the broad way of escape; for, says the Gita, "he who knows in their right principles my divine birth and works, comes when he leaves his body, not to rebirth, but to Me, O Arjuna." Through the knowledge and possession of the divine birth he comes to the unborn and imperishable Divine who is the self of all beings, *ajo avyaya âtmâ*; through the knowledge and execution of divine works to the Master of works, the lord of all beings, *bhûtânâm îçwara*. He lives in that unborn being; his works are those of that universal Mastery.

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In speaking of this Yoga in which action and knowledge become one, the Yoga of the sacrifice of works with knowledge, in which works are fulfilled in knowledge, knowledge supports, changes and enlightens works, and both are offered to the Purushottama, the supreme Divinity who becomes manifest within us as Narayana, Lord of all our being and action seated secret in our hearts for ever, who becomes manifest even in the human form as the Avatar, the divine birth taking possession of our humanity, Krishna has declared in passing that this was the ancient and original Yoga which he gave to Vivasvan, the Sun-God, Vivasvan gave it to Manu, the father of men, Manu gave it to Ikshvaku, head of the solar line, and so it came down from royal sage to royal sage till it was lost in the great lapse of Time and is now renewed for Arjuna, because he is the lover and devotee, friend and comrade of the Avatar. For this, he says, is the highest secret,—thus claiming for it a superiority to all other forms of Yoga, because those others lead to the impersonal Brahman or to a personal Deity, to a liberation in actionless knowledge or a liberation in absorbed beatitude, but this gives the highest secret and the whole secret; it brings us to divine peace and divine works, to divine knowledge,

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action and ecstasy unified in a perfect freedom; it unites into itself all the Yogic paths as the highest being of the Divine reconciles and makes one in itself all the different and even contrary powers and principles of its manifested being. Therefore this Yoga of the Gita is not, as some contend, only the Karmayago, one and the lowest, according to them, of the three paths, but a highest Yoga synethetic and integral directing Godward all the powers of our being.

Arjuna takes the declaration about the transmission of the Yoga in its most physical sense,—there is another significance in which it can be taken,—and asks how the Sun-God, one of the first-born of beings, ancestor of the Solar dynasty, can have received the Yoga from the man Krishna who is only now born into the world. Krishna does not reply, as we might have expected him to have done, that it was as the Divine who is the source of all knowledge that he gave the Word to the Deva who is his form of knowledge, giver of all inner and outer light,—*bhargo savitur devasya yo no dhiyah prachodayât*; he accepts instead the opportunity which Arjuna gives him of declaring his concealed Godhead, a declaration for which he had prepared when he gave himself as the divine example for the worker who is not bound by his works, but which he has not yet quite explicitly made. He now openly announces himself as the incarnate Godhead, the Avatar.

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We have had occasion already, when speaking of the divine Teacher, to state briefly the doctrine of Avatarhood as it appears to us in the light of Vedanta, the light in which the Gita presents it to us. We must now look a little more closely at this Avatarhood and at the significance of the divine Birth of which it is the outward expression; for that is a link of considerable importance in the integral teaching of the Gita. And we may first translate the words of the Teacher himself in which the nature and purpose of Avatarhood are given summarily and remind ourselves also of other passages or references which bear upon it. "Many are my lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe. Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya. For whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth. For the deliverance of the good, for the destruction of the evil-doers, for the enthroning of the Right I am born from age to age. He who knoweth thus in its right principles my divine birth and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna. Delivered from liking and fear and wrath, full of me, taking refuge in me, many purified by austerity of knowledge have arrived at

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my nature of being (*madbhâvam*, the divine nature of the Purushottama). As men approach me, so I accept them to my love (*bhajāmi*); men follow in every way my path, O son of Pritha."

But most men, the Gita goes on to say, desiring the fulfilment of their works, sacrifice to the gods, to various forms and personalities of the one Godhead, because the fulfilment (*siddhi*) that is born of works,— of works without knowledge,—is very swift and easy in the human world; it belongs indeed to that world alone. The other, the divine self-fulfilment in man by the sacrifice with knowledge to the supreme Godhead, is much more difficult; its results belong to a higher plane of existence and they are less easily grasped. Men therefore have to follow the fourfold law of their nature and works and on this plane of mundane action they seek the Godhead through his various qualities. But, says Krishna, though I am the doer of the fourfold works and creator of its fourfold law, yet I must be known also as the non-doer, the imperishable, the immutable Self. "Works affect me not, nor have I desire for the fruit of works;" for God is the impersonal beyond this egoistic personality and this strife of the modes of Nature, and as the Purushottama also, the impersonal Personality, he possesses this supreme freedom even in works. Therefore the doer of divine works even while following the fourfold law has to know and live in that which is beyond, in the impersonal self and

so in the supreme Godhead. "He who thus knows me is not bound by his works. So knowing was work done by the men of old who sought liberation ; do therefore, thou also, work of that more ancient kind done by ancient men."

The second portion of these passages which has here been given in substance, explains the nature of divine works, *divyam karma*, with the principle of which we have had to deal in the last essay ; the first, which has been fully translated, explains the way of the divine birth, *divyam janma*, the Avatarhood. But we have to remark carefully that the upholding of Dharma in the world is not the only object of the descent of the Avatar, that great mystery of the Divine manifest in humanity ; for the upholding of the Dharma is not an all-sufficient object in itself, not the supreme possible aim for the manifestation of a Christ, a Krishna, a Buddha, but is only the general condition of a higher aim and a more supreme and divine utility. For there are two aspects of the divine birth ; one is a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, the eternal Avatar ; the other is an ascent, the birth of man into the Godhead, man rising into the divine nature and consciousness, *madbhâvam âgatah* ; it is the being born anew in a second birth of the soul. It is that new birth which Avatarhood and the upholding of the Dharma are intended to serve. This double aspect in the Gita's doctrine of Avatarhood is apt

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to be missed by the cursory reader satisfied, as most are, with catching a superficial view of its profound teachings, and it is missed too by the formal commentator petrified in the rigidity of the schools. Yet it is necessary, surely, to the whole meaning of the doctrine. Otherwise the Avatar idea would be only a dogma, a popular superstition, or an imaginative or mystic deification of historical or legendary supermen, not what the Gita makes all its teaching, a deep philosophical and religious truth and an essential part of or step to the supreme mystery of all, *rahasyam uttamam*.

If there were not this rising of man into the Godhead to be helped by the descent of God into humanity, Avatarhood for the sake of the Dharma would be an otiose phenomenon, since mere Right, mere justice or standards of virtue can always be upheld by the divine omnipotence through its ordinary means, by great men or great movements, by the life and work of sages and kings and religious teachers, without any actual incarnation. The Avatar comes as the manifestation of the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may by moulding its principle, thought, feeling, action, being on the lines of that Christhood, Krishnahood, Buddhahood transfigure itself into the divine. The law, the Dharma which the Avatar establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its

centre as the gate, he makes through himself the way men shall follow. That is why each Incarnation holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body, *mânushîm tanum âçritam*, and the supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity.

That the Gita contains as its kernel this second and real object of the Avatarhood, is evident even from this passage by itself rightly considered; but it becomes much clearer if we take it, not by itself,—always the wrong way to deal with the texts of the Gita,—but in its right close connection with other passages and with the whole teaching. We have to remember and take together its doctrine of the one Self in all, of the Godhead seated in the heart of every creature, its teaching about the relations between the Creator and his creation, its strongly emphasised idea of the *vibhûti*,—noting too the language in which the Teacher gives his own divine example of selfless works which applies equally to the human Krishna and the divine Lord of the worlds, and giving their due weight to such passages as that in the ninth chapter “Deluded minds despise me lodged in the human body because they know not

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my supreme nature of being, Lord of all existences'' ; and we have to read in the light of these ideas this passage we find before us and its declaration that by the knowledge of his divine birth and divine works man comes to the Divine and by becoming full of him and even as he and taking refuge in him they arrive at his nature and status of being, *madbhâvam*. For then we shall understand the divine birth and its object, not as an isolated and miraculous phenomenon, but in its proper place in the whole scheme of the world-manifestation ; without that we cannot arrive at its divine mystery, but shall either scout it altogether or accept it ignorantly and, it may be, superstitiously or fall into the petty and superficial ideas of the modern mind about it by which it loses all its inner and helpful significance.

For to the modern mind Avatarhood is one of the most difficult to accept or to understand of all the ideas that are streaming in from the East upon the rationalised human consciousness. It is apt to take it at the best for a mere figure for some high manifestation of human power, character, genius, great work done for the world or in the world, and at the worst to regard it as a superstition,—to the heathen a foolishness and to the Greeks a stumbling block. The materialist, necessarily, cannot even look at it, since he does not believe in God ; to the rationalist or the Deist it is a folly and a thing of derision ; to the thoroughgoing dualist who sees an unbridgeable gulf between the human and the divine nature, it

sounds like a blasphemy. The rationalist objects that if God exists, he is extracosmic or supracosmic and does not intervene in the affairs of the world, but allows them to be governed by a fixed machinery of law,—he is, in fact, a sort of far-off constitutional monarch or spiritual King Log, at the best an indifferent inactive Spirit behind the activity of Nature, like some generalised or abstract witness Purusha of the Sankhyas; he is pure Spirit and cannot put on a body, infinite and cannot be finite as the human being is finite, the ever unborn creator and cannot be the creature born into the world,—these things are impossible even to his absolute omnipotence. To these objections the thoroughgoing dualist would add that God is in his person, his role and his nature different and separate from man; the perfect cannot put on human imperfection; the unborn personal God cannot be born as a human personality; the Ruler of the worlds cannot be limited in a nature-bound human action and in a perishable human body. These objections, so formidable at first sight to the reason, seem to have been present to the mind of the Teacher in the Gita when he says that although the Divine is unborn, imperishable in his self-existence, the Lord of all beings, yet he assumes birth by a supreme resort to the action of his Nature and by force of his self-Maya; that he whom the deluded despise because lodged in a human body, is verily in his supreme being the Lord of all; that he is in the action of the divine cons-

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ciousness the creator of the fourfold Law and the doer of the works of the world and at the same time in the silence of the divine consciousness the impartial witness of the works of his own Nature,—for he is always, beyond both the silence and the action, the supreme Purushottama. And the Gita is able to meet all these oppositions and to reconcile all these contraries because it starts from the Vedantic view of existence, of God and the universe.

For in the Vedantic view of things all these apparently formidable objections are null and void from the beginning. The idea of the Avatar is not indeed indispensable to its scheme, but it comes in naturally into it as a perfectly rational and logical conception. For all here is God, is the Spirit or Self-existence, is Brahman, *eṁamevâdwitîyam*,—there is nothing else, nothing other and different from it and there can be nothing else, can be nothing other and different from it; Nature is and can be nothing else than a power of the divine consciousness; all beings are and can be nothing else than inner and outer, subjective and objective soul-forms and bodily forms of the divine being which exist in or result from the power of its consciousness. Far from the Infinite being unable to take on finiteness, the whole universe is nothing else but that; we can see, look as we may, nothing else at all in the whole wide world we inhabit. Far from the Spirit being incapable of form or disdaining to connect itself with form of matter or mind and to assume a limited

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nature or a body, all here is nothing but that, the world exists only by that connection, that assumption. Far from the world being a mechanism of law with no soul or spirit intervening in the movement of its forces or the action of its minds and bodies,—only some original indifferent Spirit passively existing somewhere outside or above it,—the whole world and every particle of it is on the contrary nothing but the divine force in action and that divine force determines and governs its every movement, inhabits its every form, possesses here every soul and mind; all is in God and in him moves and has its being, in all he is, acts and displays his being; every creature is the disguised Narayana.

Far from the unborn being unable to assume birth, all beings are even in their individuality unborn spirits, eternal without beginning or end, and in their essential existence and their universality all are the one unborn Spirit of whom birth and death are only a phenomenon of the assumption and change of forms. The assumption of imperfection by the perfect is the whole mystic phenomenon of the universe; but the imperfection appears in the form and action of the mind or body assumed, subsists in the phenomenon,—in that which assumes it there is no imperfection, even as in the Sun which illumines all there is no defect of light or of vision, but only in the capacities of the individual organ of vision. Nor does God rule the world from some remote heaven, but by his intimate

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omnipresence; each finite working of force is an act of infinite Force and not of a limited separate self-existent energy labouring in its own underived strength; in every finite working of will and knowledge we can discover, supporting it, an act of the infinite all-will and all-knowledge. God's rule is not an absentee, foreign and external government; he governs all because he exceeds all, but also because he dwells within all movements and is their absolute soul and spirit. Therefore none of the objections opposed by our reason to the possibility of Avatarhood can stand in their principle; for the principle is a vain division made by the intellectual reason which the whole phenomenon and the whole reality of the world are busy every moment contradicting and disproving.

But still, apart from the possibility, there is the question of the actual divine working,—whether actually the divine consciousness does appear coming forward from beyond the veil to act at all directly in the phenomenal, the finite, the mental and material, the limited, the imperfect. The finite is indeed nothing but a definition, a face-value of the Infinite's self-representations to its own variations of consciousness; the real value of each finite phenomenon is an infinite in its self-existence, whatever it may be in the action of its phenomenal nature, its temporal self-representation. The man is not, when we look closely, himself alone, a rigidly separate self-existent individual, but

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humanity in a mind and body of itself; and humanity too is no rigidly separate self-existent species or genus, it is the All-existence, the universal Godhead figuring itself in the type of humanity; there it works out certain possibilities, develops, evolves, as we now say, certain powers of its manifestation. What it evolves, is itself, is the Spirit.

For what we mean by Spirit is self-existent being with an infinite power of consciousness and unconditioned delight in its being; it is either that or nothing, or at least nothing which has anything to do with man and the world or with which, therefore, man or the world has anything to do. Matter, body is only a massed motion of force of conscious being employed as a starting-point for the variable relations of consciousness working through its power of sense; nor is Matter anywhere really void of consciousness, for even in the atom, the cell there is, as is now made abundantly clear in spite of itself by modern Science, a power of will, an intelligence at work: but that power is the power of will and intelligence of the Self, Spirit or Godhead within it, it is not the separate, self-derived will or idea of the mechanical cell or atom. This universal will and intelligence, involved, develops its powers from form to form, and on earth at least it is in man that it draws nearest to the full divine and there first becomes, even in the outward intelligence in the form, obscurely conscious of its divinity. But still

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there too there is a limitation, there is that imperfection of the manifestation which prevents the lower forms from having the self-knowledge of their identity with the Divine. For in each limited being the limitation of the phenomenal action is accompanied by a limitation also of the phenomenal consciousness which defines the nature of the being and makes the inner difference between creature and creature. The Divine works behind indeed and governs its special manifestation through this outer and imperfect consciousness and will, but is itself secret in the cavern, *guhâyâm*, as the Veda puts it, or as the Gita expresses it, "In the heart of all existences the Lord abides turning all existences as if mounted on a machine by Maya." This secret working of the Lord hidden in the heart from the egoistic nature-consciousness through which he works, is God's universal method with creatures. Why then should we suppose that in any form he comes forward into the frontal, the phenomenal consciousness for a more direct and consciously divine action? Obviously, if at all, then to break the veil between himself and humanity which man limited in his own nature could never lift.

The Gita explains the ordinary imperfect action of the creature by its subjection to the mechanism of Prakriti and its limitation by the self-representations of Maya. These two terms are only complementary aspects of one and the same effective force of divine consciousness. Maya is not essen-

tially illusion,—the element or appearance of illusion only enters in by the ignorance of the lower Prakriti, Maya of the three modes of Nature,—it is the divine consciousness in its power of various self-representation of its being, while Prakriti is the effective force of that consciousness which operates to work out each such self-representation according to its own law and fundamental idea, *swabhâva* and *swadharma*, in its own proper quality and particular force of working, *guna-karma*. “Leaning—pressing down upon my own Nature (Prakriti) I create (loose forth into various being) all this multitude of existences, all helplessly subject to the control of Nature.” Those who know not the Divine lodged in the human body, are ignorant of it because they are grossly subject to this mechanism of Prakriti, helplessly subject to its mental limitations and acquiescent in them, and dwell in an Asuric nature that deludes with desire and bewilders with egoism the will and the intelligence, *mohinîm prakṛitîm âçritâh*. For the Purushottama within is not readily manifest to any and every being; he conceals himself in a thick cloud of darkness or a bright cloud of light, utterly he envelops and wraps himself in his Yogamâyâ.* “All this world” says the Gita “because it is bewildered by the three states of being determined by the modes of Nature, fails to recognise me; for this my divine Maya of the

* *Nâham prakāṣah sarvasya yogamâyâ-samâvitah.*

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modes of Nature is hard to get beyond; those cross beyond it who approach Me; but those who dwell in the Asuric nature of being, have their knowledge reft from them by Maya.” In other words, there is the inherent consciousness of the divine in all, for in all the Divine dwells; but he dwells there covered by his Maya and the essential self-knowledge of beings is reft from them, turned into the error of egoism by the action of Maya, the action of the mechanism of Prakriti. Still by drawing back from the mechanism of Nature to her inner and secret Master man can become conscious of the indwelling Divinity.

Now it is notable that with a slight but important variation of language the Gita describes in the same way both the action of the Divine in bringing about the ordinary birth of creatures and his action in his birth as the Avatar. “Leaning upon my own Nature, *prakṛitim svâm avashtabhya*,” it will say later “I loose forth variously, *visrijâmi*, this multitude of creatures helplessly subject owing to the control of Prakriti, *avaçam prakṛiter vaçât*.” “Standing upon my own Nature” it says here “I am born by my self-Maya, *prakṛitim svâm adhiṣṭhâya...âtmamâyayâ*, I loose forth myself, *âtmânâṁ srijâmi*.” The action implied in the word *avashtabhya* is a forceful downward pressure by which the object controlled is overcome, oppressed, blocked or limited in its movement or working and becomes helplessly subject to the con-

trolling power, *avaçam vaçât*; Nature in this action becomes mechanical and its multitude of creatures are held helpless in the mechanism, not lords of their own action. On the contrary the action implied in the word *adhishtâya* is a dwelling in, but also a standing upon and over the Nature, a conscious control and government by the indwelling Godhead, *adhishtâtri devatâ*, in which the Purusha is not helplessly driven by the Prakriti through ignorance, but rather the Prakriti is full of the light and the will of the Purusha. Therefore in the normal birth that which is loosed forth,—created, as we say,—is the multitude of creatures or becomings, *bhûtagrâmam*; in the divine birth that which is loosed forth, self-created, is the self-conscious self-existent being, *âtmânâ*; for the Vedantic distinction between *âtmâ* and *bhûtâni* is that which is made in European philosophy between the Being and its becomings. In both cases Maya is the means of the creation or manifestation, but in the divine birth it is by self-Maya, *âtma-mâyayâ*, not the involution in the lower Maya of the ignorance, but the conscious action of the self-existent Godhead in its phenomenal self-representation, well aware of its operation and its purpose,—that which the Gita calls elsewhere *Yogamâyâ*. In the ordinary birth *Yogamâyâ* is used by the Divine to envelop and conceal itself from the lower consciousness, so it becomes for us the means of the ignorance, *Avidyâ-mâyâ*; but it is by this

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same Yogamâyâ that self-knowledge also is made manifest in the return of our consciousness to the Divine, it is the means of the knowledge, *Vidyâ-mâyâ*; and in the divine birth it so operates—as the knowledge controlling and enlightening the works which are ordinarily done in the Ignorance.

The language of the Gita shows therefore that the divine birth is that of the conscious Godhead in our humanity and essentially the opposite of the ordinary birth even though the same means are used, because it is not the birth into the Ignorance, but the birth of the knowledge, not a physical phenomenon, but a soul-birth. It is the Soul's coming into birth as the self-existent Being controlling consciously its becoming and not lost to self-knowledge in the cloud of the ignorance. It is the Soul born into the body as Lord of Nature, standing above and operating in her freely by its will, not entangled and helplessly driven round and round in the mechanism; for it works in the knowledge and not, as most do, in the ignorance. It is the secret Soul in all coming forward from its governing secrecy behind the veil to possess wholly in a human type, but as the Divine, the birth which ordinarily it possesses only from behind the veil as the Ishwara while the outward consciousness in front of the veil is rather possessed than in possession because there it is a partially conscious being, the Jiva lost to self-knowledge and bound in its works through a phenomenal subjection to Nature.

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The Avatar* therefore is a direct manifestation in humanity by Krishna the divine Soul of that divine condition of being to which Arjuna, the human soul, the type of a highest human being, a Vibhuti, is called upon by the Teacher to arise, and to which he can only arise by climbing out of the ignorance and limitation of his ordinary humanity. It is the manifestation from above of that which we have to develop from below; it is the descent of God into that divine birth of the human being into which we mortal creatures must climb; it is the attracting divine example given by God to man in the very type and form and perfected model of our human existence.

* The word Avatara means a descent; it is a coming down of the Divine below the line which divides the divine from the human world or status.

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We see that the mystery of the divine Incarnation in man, the assumption by the Godhead of the human type and the human nature, is in the view of the Gita only the other side of the eternal mystery of human birth itself which is always in its essence, though not in its phenomenal appearance, even such a miraculous assumption. The eternal and universal self of every human being is God; even his personal self is a part of the Godhead, *mamaivàṅsha*,—not a fraction or fragment, surely, since we cannot think of God as broken up into little pieces, but a partial consciousness of the one Consciousness, a partial power of the one Power, a partial enjoyment of world-being by the one and universal Delight of being, and therefore in manifestation or, as we say, in Nature a limited and finite being of the one infinite and illimitable Being. The stamp of that limitation is an ignorance by which he forgets, not only the Godhead from which he came forth, but the Godhead which is always within him, there living in the secret heart of his own nature, there burning like a veiled Fire on the inner altar in his own temple-house of human consciousness.

He is ignorant because there is upon the eyes of his soul and all its organs the seal of that Nature, Prakriti, Maya, by which he has been put forth into

manifestation out of God's eternal being; she has minted him like a coin out of the precious metal of the divine substance, but overlaid with a strong coating of the alloy of her phenomenal qualities, stamped with her own stamp and mark of animal humanity, and although the secret sign of the Godhead is there, it is at first indistinguishable and always with difficulty decipherable, not to be really discovered except by that initiation into the mystery of our own being which distinguishes a Godward from an earthward humanity. In the Avatar, the divinely-born Man, the real substance shines through the coating; the mark of the seal is there only for form, the vision is that of the secret Godhead, the power of the life is that of the secret Godhead, and it breaks through the seals of the assumed human nature; the sign of the Godhead, and inner soul-sign, not outward, not physical, stands out legible for all to read who care to see or who can see; for the Asuric nature is always blind to these things, it sees the body and not the soul, the external being and not the internal, the mask and not the Person. In the ordinary human birth the Nature-aspect of the universal Divine assuming humanity prevails; in the incarnation the God-aspect of the same phenomenon takes its place. In the one he allows the human nature to take possession of his partial being and to dominate it; in the other he takes possession of his partial type of being and its nature and divinely dominates it. Not by evolution

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or ascent like the ordinary man, the Gita seems to tell us, not by a growing into the divine birth, but by a direct descent into the stuff of humanity and a taking up of its moulds.

But it is to assist that ascent or evolution the descent is made or accepted; that the Gita makes very clear. It is, we might say, to exemplify the possibility of the Divine manifest in the human being, so that man may see what that is and take courage to grow into it. It is also to leave the influence of that manifestation vibrating in the earth-nature and the soul of that manifestation presiding over its upward endeavour. It is to give a spiritual mould of divine manhood into which the seeking soul of the human being can cast itself. It is to give a dharma, a religion—not a mere creed, but a method of inner and outer living,—a way, a rule and law of self-moulding by which he can grow towards divinity. It is too, since this growth, this ascent is no mere isolated and individual phenomenon, but like all in the divine world-activities a collective business, a work and the work for the race, to assist the human march, to hold it together in its great crises, to break the forces of the downward gravitation when they grow too insistent, to uphold or restore the great dharma of the Godward law in man's nature, to prepare even, however far off, the kingdom of God, the victory of the seekers of light and perfection, *sādhûnam*, and the overthrow of those who fight for the continu-

ance of the evil and the darkness. All these are recognised objects of the descent of the Avatar, and it is usually by his work that the mass of men seek to distinguish him and for that that they are ready to worship him. It is only the spiritual who see that this external Avatarhood is a sign, in the symbol of a human life, of the eternal inner Godhead making himself manifest in the field of their own human mentality and corporeality so that they can grow into unity with that and be possessed by it. The divine manifestation of a Christ, Krishna, Buddha in external humanity has for its inner truth the same manifestation of the eternal Avatar within in our own inner humanity. That which has been done in the outer human life of earth, may be repeated in the inner life of all human beings.

This is the object of the incarnation, but what is the method? First, we have the rational or minimising view of Avatarhood which sees in it only an extraordinary manifestation of the diviner qualities moral, intellectual and dynamic by which average humanity is exceeded. In this idea there is a certain truth. The Avatar is at the same time the Vibhûti. This Krishna who in his divine inner being is the Godhead in a human form, is in his outer human being the leader of his age, the great man of the Vrishnis. This is from the point of view of the Nature, not of the soul. The Divine manifests himself through infinite qualities of his nature and the intensity of the manifestation is

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measured by their power and their achievement. The *vibhûti* of the Divine is therefore, impersonally, the manifest power of his quality, it is his outflowing, in whatever form, of Knowledge, Energy, Love, Strength and the rest; personally, it is the mental form and the animate being in whom this power is achieved and does its great works. A preeminence in this inner and outer achievement, a greater power of divine quality, an effective energy is always the sign. The human *vibhûti* is the hero of the race's struggle towards divine achievement, the hero in the Carlylean sense of heroism, a power of God in man. "I am Vasudeva (Krishna) among the Vrishnis," says the Lord in the Gita, "Dhananjaya (Arjuna) among the Pandavas, Vyasa among the sages, the seer-poet Ushanas among the seer-poets," the first in each category, the greatest of each group, the most powerfully representative of the qualities and works in which its characteristic soul-power manifests itself. This heightening of the powers of the being is a very necessary step in the progress of the divine manifestation. Every great man who rises above our average level, raises by that very fact our common humanity; he is a living assurance of our divine possibilities, a promise of the Godhead, a glow of the divine Light and a breath of the divine Power.

It is this truth which lies behind the natural human tendency to the deification of great minds and heroic characters; it comes out clearly enough

in the Indian habit of mind which easily sees a partial (*ansha*) Avatar in great saints, teachers, founders, or most significantly in the belief of southern Vaishnavas that some of their saints were incarnations of the symbolic living weapons of Vishnu,—for that is what all great spirits are, living powers and weapons of the Divine in the upward march and battle. This idea is innate and inevitable in any mystic or spiritual view of life which does not draw an inexorable line between the being and nature of the Divine and our human being and nature; it is the sense of the divine in humanity. But still the Vibhuti is not the Avatar; otherwise Arjuna, Vyasa, Ushanas would be Avatars as well as Krishna, even if in a less degree of the power of Avatarhood. The divine quality is not enough; there must be the inner consciousness of the Lord and Self governing the human nature by his divine presence. The heightening of the power of the qualities is part of the becoming, *bhûtagrâma*, an ascent in the ordinary manifestation; in the Avatar there is the special manifestation, the divine birth from above, the eternal and universal Godhead descended into a form of individual humanity, *àtmànâṁ srijâmi*, and conscious not only behind the veil but in the outward nature.

There is an intermediary idea, a more mystical view of Avatarhood which supposes that a human soul calls down this descent into himself and is either possessed by the divine consciousness or be-

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comes an effective reflection or channel of it. This view rests upon certain truths of spiritual experience. The divine birth in man, his ascent, is itself a growing of the human into the divine consciousness, and in its intensest culmination is a losing of the separate self in that. The soul merges its individuality in an infinite and universal being or loses it in the heights of a transcendent being ; it becomes one with the Self, the Brahman, the Divine or, as it is sometimes more absolutely put, becomes the one Self, the Brahman, the Divine. The Gita itself speaks of the soul becoming the Brahman, *brahmabhûta*, and of its thereby dwelling in the Lord, in Krishna, but it does not, it must be marked, speak of it as becoming the Lord or the Purushottama, though it does declare that the Jiva himself is always Ishwara, the partial being of the Lord, *mamaivànshah*. For this greatest union, this highest becoming is still part of the ascent ; while it is the divine birth to which every Jiva arrives, it is not the descent of the Godhead, not Avatarhood, but at most Buddhahood according to the doctrine of the Buddhists, it is the soul awakened from its present mundane individuality into an infinite superconsciousness. That need not carry with it either the inner consciousness or the characteristic action of the Avatar.

On the other hand, this entering into the divine consciousness may be attended by a reflex action of the Divine entering or coming forward into the human parts of our being, pouring himself into the

nature, the activity, the mentality, the corporeality even of the man; and that may well be at least a partial Avatarhood. The Lord stands in the heart, says the Gita,—by which it means of course the heart of the subtle being, the nodus of the emotions, sensations, mental consciousness, where the individual Purusha also is seated;—but he stands there veiled, enveloped by his Maya. But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the Jiva stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, * the virgin Mother, *parâ Prakṛiti*, *parâ Mâyâ*, into the lower or human nature. This seems to be the inner doctrine of the Christian incarnation; in its Trinity the Father is above in this inner Heaven; the Son or supreme Prakṛiti become Jiva of the Gita descends as the divine Man upon earth, in the mortal body; the Holy Spirit, pure Self, Brahmic consciousness is that which makes them one and that also in which they communicate; for we hear of the Holy Spirit descending upon Jesus and it is the same descent which brings down the powers of the higher

* In the Buddhist legend the name of the mother of Buddha makes the symbolism clear; in the Christian the symbol seems to have been attached by a familiar mythopœic process to the actual human mother of Jesus of Nazareth.

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consciousness into the simple humanity of the Apostles.

But also the higher divine consciousness of the Purushottama may itself descend into the humanity and that of the Jiva disappear into it. This is said by his contemporaries to have happened in the occasional transfigurations of Chaitanya when he who in his normal consciousness was only the lover and devotee of the Lord and rejected all deification, became in these abnormal moments the Lord himself and so spoke and acted, with all the outflooding light and love and power of the divine Presence. Supposing this to be the normal condition, the human receptacle to be constantly no more than a vessel of this divine Presence and divine Consciousness, we should have the Avatar according to this intermediary idea of the incarnation. That easily recommends itself as possible to our human notions; for if the human being can elevate his nature so as to feel a unity with the being of the Divine and himself a mere channel of its consciousness, light, power, love, his own will and personality lost in that will and that being,—and this is a recognised spiritual status,—then there is no inherent impossibility of the reflex action of that Will, Being, Power, Love, Light, Consciousness occupying the whole personality of the human Jiva. And this would not be merely an ascent of our humanity into the divine birth and the divine nature, but a descent of the divine Purusha into humanity, an Avatar.

ESSAYS ON THE GITA

The Gita, however, goes much farther. It speaks clearly of the Lord himself being born; Krishna speaks of his many births that are past and makes it clear by his language that it is not merely the receptive human being but the Divine of whom he makes this affirmation, because he uses the very language of the Creator, the same language which he will employ when he has to describe his creation of the world. "Although I am the unborn Lord of creatures, I create (loose forth) my *self* by my *maya*," presiding over the actions of my *Prakriti*. Here there is no question of the Lord and the human *Jiva* or of the Father and the Son, the divine Man, but only of the Lord and his *Prakriti*. The Divine descends by his own *Prakriti* into birth in its human form and type and brings into it the divine Consciousness and the divine Power, though consenting, though willing to act in the form, type, mould of humanity, and he governs its actions in the body as the indwelling and over-dwelling Soul, *adhish-thâya*. From above he governs always, indeed, for so he governs all nature, the human included; from within also he governs all nature, always, but hidden; the difference here is that he is manifest, that the nature is conscious of the divine Presence as the Lord, the Inhabitant, and it is not by his secret will from above, "the will of the Father which is in heaven," but by his quite direct and apparent will that he moves the nature. And here there seems to be no room for the human intermediary; for it is

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by resort to his own nature, *prakṛitim svām*, and not the special nature of the Jiva that the Lord of all existence thus takes upon himself the human birth.

This doctrine is a hard saying, a difficult thing for the human reason to accept; and for an obvious reason, because of the evident humanity of the Avatar. The Avatar is always a dual phenomenon of divinity and humanity; the Divine takes upon himself the human nature with all its outward limitations and makes them the circumstances, means, instruments of the divine consciousness and the divine power, a vessel of the divine birth and the divine works. But so surely it must be, since otherwise the object of the Avatar's descent is not fulfilled; for that object is precisely to show that the human birth with all its limitations can be made such a means and instrument of the divine birth and divine works, precisely to show that the human type of consciousness can be compatible with the divine essence of consciousness made manifest, can be converted into its vessel, drawn into nearer conformity with it by a change of its mould and a heightening of its powers of light and love and strength and purity; and to show also how it can be done. If the Avatar were to act in an entirely supernormal fashion, this object would not be fulfilled. A merely supernormal or miraculous Avatar would be a meaningless absurdity; not that there need be an entire absence of the use of supernormal powers such as Christ's so-called miracles of healing, for

the use of supernormal powers is quite a possibility of human nature; but there need not be that at all, nor in any case is it the root of the matter, nor would it at all do if the life were nothing else but a display of supernormal fireworks. The Avatar does not come as a thaumaturgic magician, but as the divine leader of humanity and the exemplar of a divine humanity. Even human sorrow and physical suffering he must assume and use so as to show, first, how that suffering may be a means of redemption,—as did Christ,—secondly, to show how, having been assumed by the divine soul in the human nature, it can also be overcome in the same nature,—as did Buddha. The rationalist who would have cried to Christ, “If thou art the Son of God, come down from the cross,” or points out sagely that the Avatar was not divine because he died and died too by disease,—as a dog dieth,—knows not what he is saying: for he has missed the root of the whole matter. Even, the Avatar of sorrow and suffering must come before there can be the Avatar of divine joy; the human limitation must be assumed in order to show how it can be overcome; and the way and the extent of the overcoming, whether internal only or external also, depends upon the stage of the human advance; it must not be done by a nonhuman miracle.

The question then arises, and it is the sole real difficulty, for here the intellect falters and stumbles over its own limits, how is this human mind and